

Hawks

The Church Messenger

19
Volume X, No. 9

Diocese of Edmonton

September, 1944



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The Bishop's Letter

My Dear People:

Last month I mentioned in my letter that a Synod has been planned for November. I want this month to say something further in that connexion.

The near approach, or it may even be the final achievement of victory in Europe by November, will certainly affect all our deliberations. The day of victory will be momentous for the Church throughout the world. It will be a unique testing time for all of us. The spirit with which we greet that day will prove whether or not we are worthy of victory.

I wish it was as easy to win a new world order as it is to talk about it on political platforms. We can be so easily deceived into thinking that by having a few enthusiastic meetings and producing a crop of new political slogans which offer social and economic utopias that we have dealt sincerely with the problems. Let us hope that our people will not be lifted up and then let down by any false optimism. The problems we face lie deeper than can be cured by social legislation, important though that may be. All the Beveridge reports in the world, with their economic security, are quite useless if we cannot trust one another. New houses are useless if husbands and wives are unfaithful and children undisciplined. The real tragedy of modern life is that the vast majority of people are obsessed by the curative value of material things. Far from being diminished in these war days these material values have increased in popular esteem. They have increased to such an extent that most people will regard the war as having been a perfectly useless sacrifice unless it is followed by economic prosperity. The thought of God and His purposes for man is notably absent. The idea of hard work and sacrifice as slogans for the post war is repugnant. It is however pertinent to observe that hard work and sacrifice are permanent aspects of human life. Any widespread attempt to escape from them brings social and personal degeneration.

This obsession with material values presents the Church with its age long challenge. If the war were a fight against economic conditions I have no doubt that legislation could remedy the situation. But this is not a war against economic evils; it is a war against Antichrist and the only cure is the Gospel. With the near approach of victory the Church will be challenged to a new evangelism. There are many conceptions of the church's task but the heart and soul of all her work is, in one form or another, evangelism. The faithful presentation of the Gospel is the only power which can counter the subtle material outlook of people.

There is, of course, nothing new in this. It has always been the task of the church. It may be, however, that the experiences of the war will incline the more serious minded people to give attention to spiritual things. It is reported by various Padres that there is a conscious hunger for God on the part of many of the men in the forces. The question naturally arises whether or not the church is ready and able to minister to these men.

It seems to me that we must all get a clearer picture of the task of the church and our own place in her programme. At Synod the Reverend Bryan Green will be present. He has spent some years in evangelistic work and will share with us his faith and experience.

In your prayers I urge you to ask God's blessing upon the Synod as it seeks to understand what the will of God is for the diocese and how best to do its work.

Yours faithfully,

WALTER EDMONTON.

Diocesan News

ST. MARY'S TO BUILD NEW CHURCH

We received with surprise and pleasure a booklet from St. Mary's in the Highlands, Edmonton, outlining their plans for a new Church. The plan calls for a \$10,000 church building to serve the Anglican population in the Highlands district. When one considers the number of homes which have been built in this district during the past few years one can readily understand the desire of the congregation for a larger and more attractive church home, and we certainly wish them every success in their great adventure.

The immediate objective is the sum of Four Thousand Dollars, one-fourth of which was already on hand by the time the booklets were distributed. We feel sure there will be an enthusiastic response on the part of every member of the congregation. This is certainly the time for St. Mary's to Advance.

Any interested friends or former parishioners who would like to share in this venture can do so by communicating with the Rector, the Rev. A. Elliott, or to the Treasurer, Mr. R. N. Saunders, 11223 68th St., Edmonton.

EDMONTON DIOCESAN BOARD OF W.A.

The Quarterly Board Meeting previously arranged for September 22nd has been postponed, and will be held on Friday, October 20th, at St. Faith's, beginning with Corporate Communion at 10 a.m.

Members are reminded to arrange the time of their St. Andrew's Day Intercession, and to let Mrs. W. Briggs have this information at the October Board Meeting.

DOROTHY L. GARTON,
Corresponding Secretary.

PEMBINA DEANERY JUNIOR CAMP

A highly successful Junior Camp for children of age nine and upwards was held at Kapasiwin from August 11th to 18th. Forty-seven children were present from Jasper, Drayton Valley, Wabamun, Rexboro, Onoway and Barrhead.

The staff consisted of the Rev. F. A. Peake, Priest-Director, Miss A. Ayling, R.N., Camp Nurse, Jeff Smith (Sedgewick) and Aetg. T/L J. H. Mills (Onoway), Boys' Supervisors, Mrs. E. Hooper (Barrhead), Girls' Supervisor, and Mrs. Salter, Mrs. Hobbins, and Mrs. Taylor who provided the meals. In addition there were six junior leaders, one in charge of each patrol.

Following breakfast and the daily inspection shortened matins was said in the Chapel with religious instruction afterwards. The afternoons were given over to hikes, organized games, and on one afternoon a treasure hunt. During the evening programmes consisted of community singing, entertainments and the showing of films.

During the camp several of the boys were able to pass some of the Scout tests and Jack Mills, Bill Taylor, and Clay Truckey were invested as Tenderfoot Scouts.



The Rev. A. E. W. Godwin

NEW TRAVELLING PRIEST

The Diocese is happy to have secured the services of a travelling Priest who will minister to many of those congregations which are at present deprived of the ministrations of a resident clergyman.

The Rev. Aubrey Eric Walter Godwin comes to this Diocese from the Diocese of Quebec where he has served in the Parishes of Gaspé and Sawyer-ville.

He is a graduate of Bishop's University, Lennoxville, where he obtained the degree of L.S.T. Prior to his theological college training he served for five years as a Captain in the Church Army in London, England.

The Rev. A. E. T. Godwin was born in Luston, Herefordshire, England. His wife is a Graduate Nurse of Sherbrooke Hospital. They have two children, Margaret, aged three, and Joan who is a year-and-a-half old.

We wish Mr. Godwin every happiness in his work in this Diocese and commend him to all the congregations to whom he will minister.

STUDENTS RETURNING TO COLLEGE

During the summer we have been fortunate in having the help of two student-missioners. Mr. Lewis Garnsworthy was in charge of the Parish of Clandonald, where his work has been much appreciated. He is leaving to return to Wycliffe College, Toronto.

The Parish of Winfield was under the care of Mr. Alan Read, who was spending his first summer in the West. Mr. Read used his musical training to great advantage, and his work, too, has been most successful. He will return to Trinity College, Toronto.

We are glad to learn that Mr. Howard Buckner, who is very well-known in the Cathedral Parish, is to commence his studies at Trinity College this fall.



The Rev. R. S. Faulks

The success of the camps at Kapasiwin this summer is due in no small measure to the efforts of the Rev. R. S. Faulks who has spent much time and done a great deal of work to the camp property.

NEWS OF OUR CHAPLAINS

Friends of Sq. Leader N. J. Godkin will be interested to know that he was in Normandy soon after the invasion.

Capt. the Rev. S. G. West who has been stationed in Jamaica, is at present enjoying a furlough at home.

DIOCESAN GIRLS' CAMP

A camp for girls between the ages of twelve and fifteen was held at Kapasiwin from Aug. 18th to 25th with an attendance of nineteen girls. The camp was under the direction of Mrs. W. M. Nainby, who was assisted by Mrs. R. S. Faulks, Miss Isabel Robinson (Tofield), Miss Sylvia Aldridge, R.N., and Mrs. Hudson.

The programme consisted of Bible Study, Handicraft, Folk Dancing, etc. in the mornings, whilst the afternoons were spent in hiking, swimming and games. In the evenings there were movies, lantern slides, games and camp fire. Fortunately the weather was fine and sunny most of the time, and the girls had a most excellent holiday. Special mention should be made of the meals which were particularly enjoyed and which contributed much to the success of the camp.

We would like to extend our appreciation to the Oil Controller and Traffic Board for permission to transport the girls to and from camp by truck. Mr. F. J. Fishburne, who has been responsible for taking many groups to camps during the past twenty years, was kind enough to do so for this camp.

Rural Deanery of Edmonton

HOLY TRINITY, EDMONTON

REV. W. M. NAINBY

We were glad to have Canon J. H. Webster with us on Sunday evening, August 17th, when he told us something of his work among the Eskimos. Canon Webster is out from the north on furlough, but he hopes to go back again with his wife and daughter in December. We shall certainly follow his work at Coppermine with new interest after his visit here.

The congregation were pleased to know that Miss Annie Roberts is to carry on the work of her father, the late Mr. H. E. Roberts, as Mortgage Secretary. Miss Roberts will be back from holiday by the time school reopens, and will then be glad to receive donations.

We are also pleased to report that Mr. P. D. Fowler is to take over the work of Envelope Secretary. Mr. Fowler has been associated with Holy Trinity since the 1890's and through his interest in Scouting and Rovering is very well known among the congregation.

The work of the Active Service Group has gone on steadily all summer, and the annual Tea and Sale is to be held at the home of Mrs. L. W. May, 10319 Saskatchewan Drive on Wednesday, September 13th. We hope it will be as happy a day as it was last year when we were able to have tea on the lawn. All members of the congregation who want to have a share in the sending of comforts to the men and women of our congregation on active service are asked to attend and support this annual event. There will be a display of the knitting and sewing done by the group.

Flower Sunday is to be on the 2nd Sunday in September, when we hope to decorate our church with flowers from our gardens. Those who have flowers are asked to send them to the church basement by noon on Saturday, September 9th.

Sunday Schools will reopen on Sunday, September 10th. The Boys' and Girls' Bible Classes will be held at 10 a.m. The Primary School (Pre-School—Grade 2) will be held at 11 a.m. during morning service, and the Main School will meet in the afternoon at 2:30 p.m.

The Garneau School will meet at 11 a.m. at the University High School Annex.

The Mothers' Union meeting will be held at the home of Mrs. M. S. Young on Thursday, September 7th.

The W.A. will reopen with an Apron Shower at the home of Mrs. Manahan on September 12th.

The Young Women's Fellowship meeting will be on Wednesday, September 13th. Some members have been meeting during the holiday months providing medical supplies for Mobile Blood Clinic.

The Parish Guild will meet at the home of Mrs. Lord on Monday 25th September.

ST. MATTHEW'S MISSION

CANON J. C. MATTHEWS

We have closed our school for the month of August, but hope to resume the first Sunday in September, when the pupils will attend Morning Prayer in the church.

We were sorry not to have had a larger number of our pupils attend the Girls' Camp at Kapasiwin, but we hope that our one girl will enjoy it, and perhaps more will avail themselves of the opportunity next year.

We haven't much to report this month as the church is closed for interior decorations, which are very much needed, not having been cleaned up since 14 or 15 years ago. The W.A. very kindly are footing the bill for hire of scaffold and material and Grayson Dodd is fortunate in having two very able assistants in Mr. Tom Whiting and Master Reggie Flowers. We were pleased to see some of our people attending the mother church, St. Stephen's, during the interim. Thanks are due to Mr. Thompson for the way he repaired the lock of the Parish Hall.

ST. MARY'S

REV. A. ELLIOTT

A fund is now being raised to build a new church at St. Mary's. The present church was built, and dedicated by Bishop Gray, 30 years ago, just before the last war started. To commemorate this 30th anniversary and to provide for an increasing population and attendance at services, it is proposed to build a new and larger church, using the present church as a hall. All past members and friends of St. Mary's are invited to contribute. It is expected that the church will cost about \$10,000.

A souvenir booklet has been published with an account of the past history of the church, and a copy of this will be gladly sent to anyone applying to Rector or Wardens.

We regret that our organist, Mr. O. Kendrick, has left the city. We shall miss him very much, but we wish him every happiness in his new home in Winnipeg. At the present time we are depending on voluntary help, and are very grateful to Mrs. Marsh who has kindly agreed to help us out until we get another organist and choir leader.

The first meeting of the fall session of the W.A. will be held on September 25 instead of on September 11. We hope to have a good attendance.

ST. JOHN-THE-BAPTIST, RIFE

On August 20 (Sunday) a congregation which filled St. John-the-Baptist to its last seat, gathered to welcome the Rev. A. Godwin, the new itinerant priest. We are promised a service for the third Sunday of each month, and this we will be most grateful for. The congregation unite in wishing that Mr. Godwin enjoy his ministry with us and we each and everyone bid him "welcome."

Morning Prayer was the service read by Mr. Godwin on Sunday, and during its course he gave us in memoriam the name of (Billy) James Edward

Johnston, R.C.A.F., who gave his life in England. He was the youngest son of Mr. and Mrs. J. K. Johnston, now residing in Vancouver, but formerly of this parish. The congregation join in offering sincere and deep sympathy to the bereaved family.

The W.A. met on August 19 at the home of Mrs. T. W. Charlton. There were eleven members present. The Rev. A. Godwin was a welcome guest and made a very enjoyable and amusing address by way of introduction.

Marriage—John Robert Ross, of this parish, and Rose Procyek of Chipman, Alberta, were married on July 31, in Montana, U.S.A.

The next service will be held on September 17, to be followed by a picnic lunch on the grounds and the Annual Congregational Meeting and election of officers.

The Annual Meeting and election of officers of the W.A. will be held on September 16, when the meeting will be at the home of Mrs. Haaland.

CHURCH OF ST. JOHN THE EVANGELIST, GRAND CENTRE

Since Easter Day, services have been held each Sunday at the home of Mr. H. J. Ayres together with weekly Confirmation Classes. On May 2nd the funeral of Mr. Insko Jasper Arnold was held in Grand Centre Church and attended by a large congregation. The community and church folk express their sincere sympathy to Mrs. Arnold and family in their sad loss.

On June 11th a service was held in Grand Centre Church when special prayers were offered for God's guidance and protection for our leaders and armed forces during the period of invasion. A special Litany was sung in which prayers for those who had joined the forces from this district were made.

On July 21st we welcomed our Bishop again, and held our church picnic, a dinner and dance. Our thanks are due to the Ladies' Guild who, together with other lady helpers, put on a good dinner, and supper, and made the day a financial success, although numbers in attendance were fewer than in past years. In the afternoon of that day Bishop Barfoot examined the Confirmation Candidates and expressed satisfaction with them.

On Saturday, July 24th, the Bishop together with a small party enjoyed a motor boat trip on Cold Lake.

Visiting at the same time was Miss L. Camp of the Sunday School by Post who came to see many old friends, in parents and children, among whom her work has been much appreciated. Miss Camp set up her tent on the picnic grounds and interested a number of small children with some teaching and games.

On Sunday, July 23rd, services commenced at 11 a.m. with Holy Baptism, when seventeen children and one adult were admitted into membership of the Universal Church of Christ. From Holy Baptism the service followed immediately to the Sacrament of Confirmation, at which seven were confirmed. Immediately following Confirmation, a Service of Holy Communion was celebrated, and sung to Merbecke music. Twenty-six people made their Communions. At all three

Searchlights of the War on Great Subjects

IX.—ON AVIATION

By Rev. Ebenezer Scott, M.A., B.D.

The air, especially under the name of the heavens, pervades all our religious thought and speech. If we were asked for a popular definition of religion, we could not give a better answer than this—religion is the habit of looking up to heaven. We may be tempted, indeed, to put more weight on the affinity of aviation to religion than it is able to bear. Heaven itself, in the religious sense of the word, is only a figure of speech. The aviator who mounts up into the stratosphere is no nearer the heaven of the soul than the diver who goes down into the depths of the sea. Under the searchlight of the war, the aeroplane is not a beautiful thing to behold, but a hideous engine of destruction. It seems to have little to do either with poetry or piety.

When the first aeroplane made its successful flight across the English Channel, it was graphically said that Great Britain was no longer an island. We may go even further now, and say that there are no longer any islands on the surface of the globe. The sea has always been the chief factor in dividing men and nations. But now the sea has found its match. No more can it separate islands from mainland, or from the larger continents which are themselves only huge islands. It may even be said that there are now no separate continents. The world is one vast continent enfolded by the air.

We may ask, then, how far this external, spatial union of all the lands and seas will tend towards union of spirit and character among the people of the various nations of which this continent of the globe is composed, and how far it is desirable that it should.

The elimination of distance will make travel easier, and on the surface one might expect that we should all learn to know and understand one another better. At the same time, increasing facilities of travel though they may add to the enjoyment of the masses of the people, are not without their dangers. The man who spends too much of his time in travelling is apt to become shallow even in his powers of observation, superficial in his judgments, lazy in his habits, even more limited in his outlook than the man who remains steadily at his post of duty, who concentrates his attention on his own chosen pursuit, whether of study or art or industry, who knows his own spot of earth so thoroughly that he can read in it the secrets of the whole world of which it is a part. The famous travellers, it is true, are numbered among the most heroic figures of history. The explorer is one of the world's favourites. But every man is not a Livingstone or a Stanley or a Nansen, to mention only a few names, and these confined to modern times. The crowds who may soon besiege the aerodromes for their day's excursion to lands over the ocean will not necessarily deepen, or even widen, their true knowledge of the world and of their fellow-men.

The air is a homeless place. To get from one place to another in the shortest possible time is a poor pleasure in itself. After all, to make full use of the life which God has given him, a man must have his own home, his own country, his own work. He wants his own roof, however lowly, over his head, beneath the overhanging firmament of heaven. He is really nearest heaven in that little spot which it shelters, where he shares in the affections of those who are dearest to

himself; and in living his own life, in independence and security, he contributes all that is best in it to the whole family of mankind.

Therefore we may still use the old language of devotion when we speak of the heavens as the abode of God. It is a form of speech, poetry rather than fact, but it contains a deep spiritual thought. God's own home is not so far remote from ours, but that when we look straight above us from the little homes which are the most sacred places to us on earth, we may catch a vision of it. The angels of God ascend from the homes on earth, and descend to them again from God's home in heaven. All our finest work will be finished to perfection, all our keenest enjoyments will be realized in their full measure, all our best hopes will be fulfilled to the uttermost, if like Wordsworth's Skylark, we remain "true to the kindred points of heaven and home."

ANGLICAN ANSWERS

WHAT IS HOLY COMMUNION?

The highest point in the practice of Christian living is reached in worship. Our Lord makes that clear. We are to exercise all our faculties in showing love to God: that is the first, greatest commandment. There are many prone to believe that to love our fellows, to observe the "Golden Rule" is the great thing. It is indeed but our relationship to God is more vital than our relationship to our neighbour.

As true worship is the finest expression of Christian feeling, so the greatest medium of devotion is the Holy Communion. It is our Lord's own service instituted by Himself. During the first two centuries it was the only form used by the Church. Other forms grew up later, but not to under value other ways, personal and corporate, none is so adequate and satisfying as the Sacrament of His Body and Blood.

This is true, because it is so full an expression of our feelings, hopes and aspirations.

In it is set forth a memorial of our Lord's Cross and Passion; a remembrance of His Death and Resurrection. It is by His own appointment a means of communion and fellowship with Him, and of being partakers of His Risen Life and Power, through which is secured our redemption and our reconciliation with God.

The memory of all those privileges and benefits inspires a sense of thanks-

giving and impels us to pour out our hearts in praise and adoration. This is amply provided for—hence one of its descriptive titles, "Eucharist"—Thanksgiving.

Moreover, no true worship is complete without the element of sacrifice, and as we recall His sacrifice once for all made for us, we are constrained to offer ourselves, our souls and bodies, a living sacrifice to Him, a token and pledge of our humble gratitude.

Above all, it is the Communion of His Body and Blood. Our Lord has promised to be present and He will not fail. We need not trouble too much with the theology of this. His assurance is enough. It follows that all who come to meet him will come into His presence with love and gratitude in their hearts, towards Him and towards their fellow-worshippers.

A false idea still prevails that Holy Communion is only for the very good. There is no ground whatever for this, though we should be careful so to prepare ourselves that we may be worthy to enter into such holy mysteries. It is not a symbol of superior holiness, but a Divine occasion of offering praise to God, of entering into personal communion with Christ and of obtaining for ourselves that heavenly strength and power which we need for daily life.

Here, as nowhere else, can we "worship the Lord in the beauty of holiness".

We ought not to bother over much with outward ceremonial, or the lack of it. Whether in the plain log church in the wilderness, or in the great cathedral, the word and substance are the same, and the Lord is present in His glory and power.

Surely no one needs to be persuaded of the need and blessing of Holy Communion. Here we have devotion most

acceptable to our Blessed Lord, a foretaste of the joy and glory of His Presence in Heaven, when we shall see Him face to face.

"Therefore we, before Him bending,
This great Sacrament revere,
Types and shadows have their ending,
For the newer rite is here
Faith our outward sense befriending,
Makes our inward vision clear."

—J. S. Boyle.

Comments—Original and Otherwise

CURATE

EVANGELISM AND SOCIAL MATTERS

I have lately read the May issue of that document "Canada and Christendom". I see that the editor has made this statement:

"We have been taken to task for not writing on various subjects—notably Evangelism—which we never aimed to discuss. There is an abundance of publications dealing with these already. We heartily agree about the importance of all these subjects, but it does not happen to lie within the stated purpose of this newsletter to write about them. "It annoys me that it is all about social matters" writes one member; but then we never pretended for a paragraph that it was all about anything else."

The implication there, as I understand it, is that evangelism and social betterment are separate matters. But surely that is not correct. I hope I am as much concerned about social betterment as the editor of Canada and Christendom, but I am quite convinced that social betterment will not result from man made schemes, and man devised restrictions alone. These schemes and regulations must have the right kind of people to put them into operation. Hence the need of Evangelism. Here is an illustration of what I mean. Take the proposed family grant of the Dominion Parliament. That grant, if put into effect, may be a blessing to families that receive it, or it may be the very opposite. It all depends upon the parents. If the parents are earnest, God fearing people, deeply concerned about the well-being of their children, it will, in most cases, be a real blessing. But it will not be a blessing for the family in the case of parents who are idle, shiftless, intemperate, and more concerned about the gratification of their own lusts and desires than they are about the future of their children. What is the remedy in such a case? Not more legal restrictions, but Conversion, and that means evangelism. Evangelism and betterment are bound up together.

Let me add that we have no one in the Church more insistent upon the need for social improvement than the present Archbishop of

Canterbury, but he puts first things first. Here is what he wrote in his little book Christianity and the Social Order. "If we have to choose between making men Christian, and making the Social Order more Christian, we must choose the former. But there is no such antithesis. Certainly there can be no Christian society unless there is a larger body of convinced and devoted Christian people to establish it, and keep it true to its own principles."

Here is a paragraph which I quote from the editorial page of a Diocesan magazine:

"One of the greatest mistakes that Church people can make is to imagine that Utopia can be realized by acts of Parliament. Legislators are human just like other men and not even the most progressive have a monopoly of brotherly love and unselfishness. One of the functions of the Church should surely be to inspire younger men with such a vision and a sense of obligation to the community that they will carry those Christian ideals into the political arena.

The greatest need of humanity now as always is not better housing, better conditions of employment and the like, important as these things are. We need first and foremost a change of heart, a transformation from the selfish individualist outlook on life to the corporate sense of the Godly."

CHRISTIAN GENERALS

Everybody has known for some time that General Montgomery was the kind of Christian who did not hesitate on all appropriate occasions to make frank profession of his Christianity. It is evident that General Eisenhower is a man of the same type. A London Church paper reports that on the night of the invasion he stood with a group of staff officers watching the harbour. As the fleet moved out, evidently deeply moved, he suddenly lifted himself to rigid military carriage and attention, lifted his hand reverently to a formal salute, stood that way for a few solemn seconds, and then dropped his hand from that formal salute to his valiant soldiers and bowed his head in a short prayer of silence. Well may we all thank God that it is men like Montgomery and Eisenhower who are leading our boys.

SALVATION ARMY IN ST. PAUL'S, LONDON

"SALVATION ARMY history—and Church of England history, too—was made in London, Eng., the other day, when the Centenary Celebration Service commemorating the conversion of William Booth, Founder of the Salvation Army, was held in St. Paul's Cathedral.

The S.A. International Staff Band led the way through blitzed city streets, from The Army's destroyed International Headquarters, 101 Queen Victoria Street, to London's bomb-scarred Cathedral, heading a march of officers representing International Headquarters, missionary lands, and other activities.

Rev. Dr. W. R. Matthews, Dean of St Paul's, received the flags, placing them behind the altar. The band, facing the Cathedral canons, led the vast congregation, including General and Mrs. G. L. Carpenter, the Chief of the Staff (Commissioner Charles Baugh), Mrs. Baugh and other Army leaders, retired and active; also Mrs. General Booth and family, in singing "O Boundless Salvation" and other hymns, including "He breaks the power of cancelled sin". The British Commissioner (Commissioner A. Orsborn) and Lieut.-Colonel Bernard Booth led the prayers.

General Carpenter read the lesson from Isaiah 35, and Dean Matthews, choosing his text from 2 Corinthians 5: 13, 14, gave the address and spoke of William Booth's "incontrovertible greatness in an age having horrible evils below a surface of prosperity and religious observance".

Such is the report in the Canadian Churchman. I can easily imagine what a lifting of eyebrows, and shaking of heads, there would be among Anglican priests, if such a service were held in any Cathedral in Canada.

THE HOME CHURCH AND MISSIONARY EFFORT

The Archbishops of Canterbury and York have issued the following call for 800 volunteers for work overseas in the two years immediately after the war: "The war is not yet over and victory has still to be won. But the prospect now seems sure enough for people everywhere to speak of what should happen 'after the war'. What is quite certain is that we can only win the peace if in our own people generally there is a spirit more eager to serve and give than to get and enjoy. We must enter on the days of peace in a spirit of dedication as complete as that which has upheld us in the days of war; and our outlook must be world-wide. . . . As a Church then let us face the fact that it will be our privilege and obligation immediately after the war to put at the disposal of our sister Churches in Africa, in the Near East, in India, Burma and Ceylon, in the Far East, in the South Seas, in the Bush Brotherhoods of Australia, in the West Indies and South America, many men and women whom it will not be easy to spare."

Here is another evidence of the Missionary spirit over there. It is quite evident Church people in England are not content to be tame ducks dabbling above in the barnyard muck.

A Younger Clergy Missionary Fellowship has been formed in the Province of York, for the purpose of encouraging missionary study and service.

Some years ago it became clear that, although the Clergy Union of the C.M.S. and the Junior Clergy Missionary Association of the S.P.G. had in the past done magnificent work, they no longer exerted the same influence, and in the majority of dioceses had ceased to function. Some fresh organization was needed, and the diocese of Wakefield led the way. Bishop Seaton, the former diocesan, called together the young clergy of the diocese and a scheme was inaugurated. This was highly successful, but the outbreak of the war prevented its development.

At last, however, in 1943, with the encouragement of the Archbishop of York, a committee composed of representatives of the Diocesan Missionary Councils of Bradford, Ripon, Sheffield and Wakefield, with Archdeacon Baines of Halifax as chairman, arranged a conference at Mirfield, attended by young priests representing every diocese of the northern Province, except one. All the diocesan bishops of the Province sent messages of commendation and encouragement, and the Missionary Council, the S.P.G. and the C.M.S. were represented. The conference unanimously resolved to form a Younger Clergy Missionary Fellowship in the Province on an inter-diocesan basis, to promote missionary study, prayer and service.

I venture to suggest to the younger clergy in Canada that they follow the example of their younger brethren in England and form not only their own Missionary Fellowship but also their own Committee of Evangelism to recover the million unattached Anglicans before they are linked up elsewhere. Apostolic Succession is all right but Apostolic Succession without Apostolic Zeal will never get us anywhere.

PLAIN TALK ABOUT MORALITY

I came across to-day a copy of a London Church paper which contained an article by that very thoughtful writer, Rev. W. H. Elliott. The article dealt with the moral looseness that characterized English life under present conditions. Here in part is what he wrote:

Before I end. Take a good look at that strange word—immorality. Generally it means sexual indulgence, something promiscuous and dreadful. Let it mean that, then, so long as the Church makes it plain that immorality of that kind, grievous though it is, is not the worst of sins. Lust for power and domination, either in a national leader or in a careerist anywhere, is very much worse. I think that downright deliberate cruelty is worse. I think that treachery and double-crossing are worse. I think that prejudice and pride, arrogance and

intolerance are definitely worse. These were the things that crucified Christ. They are doing it now.

No doubt millions of respectable people, gossiping in a catty way over a teapot, would be terribly disturbed to be called immoral, or to be told that the publicans and harlots will go into the Kingdom before them. But they will. That is why, as Christ warned us, so many of those who are called will be utterly surprised.

* * *

I long for more parental control. If homes break up, what on earth can we expect but a break-up of morals? War has broken millions of homes. Fathers are in the Services, and mothers are out all day on war work. I know that mothers of small children are exempt, if they desire it. Yet the picture is a very sad one. Children at this moment are not valued at their proper and most precious worth. To put it bluntly—unless we are going to eat all our words about home life and turn our backs on the Christian way, then we must think again—and quickly—about our homes. What if at the war's end the very things that men are fighting for are gone, and gone for ever?

PADRE KILLED

New York (RNS):—Killed in the early hours of D-Day, Derrick Lovell Williams, a Com-mando chaplain in the royal marines, was the first British padre to lose his life in Normandy, according to British Information Services. During the blitz, while curate of Christ Church, Stepney, East London, which was burned out, Mr. Williams spent every night putting out fires, rescuing people, and comforting the bereaved. Before becoming a padre, he was with the intelligence corps, and on enlisting, insisted that he be allowed to go through the ranks, in order to become acquainted with the men.

PRIMATE ARRESTED

London (Wireless to RNS):—Metropolitan Damolkinos, Archbishop of Athens and Primate of all Greece, has been placed under house arrest in what is believed to be an attempt by German occupation authorities to crush the influence of the Church in the Greek resistance movement. The Archbishop has not only protested the execution of hostages in retaliation for acts of sabotage by Greek patriots, but on one occasion offered to let the Nazi authorities take his life and those of his clergy in an attempt to save his people from the hostage system. The Greek prelate has been hated by the Nazis since he refused in November, 1942, to swear in the puppet regime of Premier Logothetopoulos in Athens, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony. He is also linked to the refusal of 600 Orthodox priests last summer to announce anti-

Semitic decrees in their churches. The response of Greek clergymen to an order by the German commander to promulgate new anti-Jewish regulations was to preach sermons exhorting their congregations to treat Jews with greater kindness and consideration.

FROM A SOLDIER'S LETTER

After expressing appreciation of the services held by the Chaplains, the writer of this letter goes on to say:

"But there are mountains of difficulty to be removed. In the forces temptation for many men is terribly severe. Your earnest prayers are needed for that. Pray to God to give us a belief in purity which will supply strength for resistance; to keep before us the example of Him who was tempted in all points like as we are; and if we succumb to temptation to save us from callousness or despair. And to your prayers add the assistance of regular correspondence; keeping in touch with home life makes a great difference.

Pray also that we may be emboldened to witness for Christ at all times. In an environment where most conversations pay little or no respect to our blessed Saviour, where many seem entirely to forget that there is a God, and where foul language and foul morals are sometimes mistaken for a display of strength and manliness, the faithful, who in such circumstances particularly should be strong and of good courage, are very susceptible to timidity in acknowledging Christ. Pray that our faith may be so strong as to show itself in fearless loyalty to our one Master in all conditions, and that we may never shirk the deed or word of acknowledgement that may give courage to others who are timid—that we may not be guilty of forsaking our Leader and may give courage to others by showing our own."

A.Y.P.A. CONFERENCE

The Thirteenth Annual Ontario Provincial Conference has been planned for October 19 to 22, 1944, in Smith's Falls, Diocese of Ottawa. The theme is "Forward to a Christian Peace." Parish Bulletins please copy.

DR. GEORGE ARCHER

We deeply regret recording the death of Dr. George Archer, who for thirty-seven years was a medical missionary in India. Recently he had been serving at a leper colony. Cablegrams just received suggest that he was shot by some irresponsible person.

Church Messenger extends sympathy to his Canadian relatives.

We render thanks for the faithful sixty-two years Ministry of the Reverend Arthur Grasett Smith as Canadian Medical Missionary, in the Yukon and in Ontario.

A Joy to Their New Rector

A recent letter from the Rev. A. H. Holmes who has just taken charge of his first parish describes his joy and encouragement in what he has found.

"Juniper (N.B.) is one of my centres where I am holding regular Services. It is a scattered village surrounding a good-sized lumber mill. The mill employs over 200 men, who are either working in the mill itself or in the camps back in the woods. The mill owners have built a very fine school and a community church with a seating capacity of at least 300. The Anglican, Baptist and United Churches are allowed to hold Services as the clergy arrange among themselves. There are two Services each Sunday when practically the same congregation is in attendance at each, no matter what clergyman is present. There is a community Sunday School supervised by one of the heads of the company and each clergyman has two or three organizations which he either directs or assists.

The W.A. is the missionary organization for the ladies. Of course they always have an Anglican president and the other sixteen members are of various denominations. Most of them have subscriptions to the Living Message and they are systematically making proper use of their study book, each member taking turn at summarizing a chapter for their meeting. They haven't been organized very long but every little while they are adopting a new phase of the W.A. work and are very keen to receive further help and understand more of what the W.A. is doing. They have increased their pledges over last year and enjoy the work of the organization immensely.

They hold their regular devotional meeting the first Tuesday of each month when they open with prayer and Scripture reading, then have their regular form of Service. Each one answers the roll call with either a memorized verse of Scripture or a reading either from the Living Message or other missionary publication. After their Study Book period two or three others have something prepared by way of a talk or reading from which a discussion might arise.

At the last meeting the hostess had tacked a map of Canada on the wall, a map which she had secured from the M.S.C.C. Toronto office, showing the Dioceses, etc. When her turn came round she began to point out various dioceses which they have been reading about, along with the residential schools, hospitals and outposts. She is a grand person in her 70's and she was right in her glory as she used a long wooden pointer questioning the others what this or that was as she pointed to it. She asked me to pronounce for them some of the names which they had difficulty with,

and was very delighted when she realized she had been pronouncing most of them correctly. But she was most keen about Aklavik, and proceeded to read parts of an article she had found about it in the Family Herald. I promised that I would secure the new Missionary Intelligence series pamphlet for them so that they could all read it before their next quiz. Each of the members was to be given five names to point out at the next meeting, but she was so concerned about Aklavik that she forgot to give them out. She was very excited when I told her that I would tell them at subsequent meetings, about the Sunday School by Post and the Caravan work and about some of the Indian Residential Schools I have visited, as they have been studying about them.

It was a very delightful meeting and it was a great encouragement to Mrs. Holmes and to me to be present at such an inspiring gathering, and see the keenness of those women who are learning of, and working for, the missionary work which is being done, not thinking of it as the work of one denomination, but the carrying out of our Lord's command.

Incidentally they all give generously when an appeal is made for funds for the missionary work of the other denominations.

This is a fine example which other communities might well follow.

CHANGING HUMAN NATURE

In Quest of a Kingdom. An Examination of Jesus' teaching on the Kingdom of God, with special relation to the projected New World after the War. By Leslie D. Weatherhead. (Hodder and Stoughton).

Mr. Weatherhead is sceptical, and even disturbed, over the common assumption that it is possible to produce a better world merely by social and economic planning. Without a change in human nature, no plans, however wise, can afford security in the immense difficulties which confront humanity in the future. The key to the situation lies in the heart of man and the will of the individual, and, above all, in obedience to the power of God.

THE SICK AND SHUT-INS

A special committee reported at the quarterly meetings of the General Synod Departments that they recommend to the clergy the use of:

Teaching Papers, 50 cents per 100.

Nearer to God, 8 cents each.

The Signal, 1 cent each.

The committee is continuing its work and will be interested to hear of any other simple and cheap material useful for this purpose. The members are also preparing some papers for distribution.

THE CHILDREN'S PAGE

The Twin Ducklings

IVY TRAIL

Lucy and Lil were twin ducklings, yet in spite of that fact they were as different as they could be. Lil was always happy to stay just as she was, but Lucy always wanted to make herself look a little different.

One day she saw a little girl near the pond with a pretty blue bow on her hair.

"I couldn't wear it there," thought Lucy, "but it would look pretty around my neck, I'm sure. I'm going to ask Mother for one."

Mother tried to persuade her that ducklings didn't wear ribbon bows but Lucy was so anxious to have one that next time Mother went to town she brought home some pretty blue ribbon. She tied it around Lucy's neck, and Lucy looked at her reflection in the water as proud as could be.

"Let's race to the other side of the pond," said Lil. She was anxious to be having some fun.



"Let's race to the other side of the pond," said Lil.

Lucy agreed and away they swam. For awhile they were almost side by side. Then something happened. The ribbon slid around from the back to the front of Lucy's neck, then the bows came unfastened and the ribbon trailing in the water got in the way of Lucy's feet so that she was all tangled,



Lucy looked at her reflection in the water.

and couldn't make any progress.

"What is the matter?" asked Lil, who, seeing her sister was not coming went back to her. Lucy didn't know what to say, and Lil being a wise little sister, didn't laugh, but helped Lucy get untangled. Then Lucy said, "I'm going back to Mother."

So they swam to the edge of the pond, and went up to Mother Duck, Lucy walking along

with the beautiful blue ribbon trailing on the ground.

"Mother, will you please take off the ribbon?" asked Lucy. "I've decided that ducks don't wear ribbon. And anyway, it got in my way so that I couldn't swim."

"Very well," said Mother Duck, and took off the ribbon, as she gave Lucy a motherly pat on the head.

"What will you do with it?" asked Lucy. "Is it all spoiled?"

"Well," said Mrs. Duck, "if I wash and iron it carefully, it may be useful for something later on. But I'm glad I bought it for you, and that you learned it wasn't just the thing for little ducklings to wear."



Lil helped Lucy to get untangled.

LISTENING

When I hear the buzz of bees,
And the wind sings through the trees,

Or the waves splash on the shore,
I think of God and love Him more.

SEPTEMBER



1. Giles 725.
3. THIRTEENTH SUNDAY AFTER TRINITY.
8. Nativity of the Blessed Virgin Mary.
10. FOURTEENTH SUNDAY AFTER TRINITY.
14. Holy Cross Day.
16. Ninian, Bishop of Galloway, 432.
17. FIFTEENTH SUNDAY AFTER TRINITY.
19. Theodore, Archbishop of Canterbury, 690.
20. Ember Day.
21. Saint Matthew, Apostle, Evangelist, and Martyr.
22. Ember Day.
23. Ember Day.
24. SIXTEENTH SUNDAY AFTER TRINITY.
26. Syprian, Archbishop of Carthage, and Martyr, 258.
29. Saint Michael and All Angels.
30. Jerome, Presbyter, and Doctor, 419.

175 CANADIAN ANGLICANS CONFIRMED IN ROME CHURCH

In lovely old All Saints Church of England on Via del Babuino, Rome, 175 Canadians were confirmed on July 24th by Rt. Rev. Edward Woods, Bishop of Lichfield.

The ceremony was arranged by Major J. I. McKinney of Brandon, Man., when he heard that the English Bishop was visiting Italy.

One week before 400 soldiers had a one-day religious retreat on the shores of Lake Matese, the highest lake in Italy. Padres instructed the candidates in services held simultaneously around the shores of the lake and then all the denominations united in a service of thanksgiving.

The Anglicans culminated their retreat with the "laying on of hands".

Dr. Woods said that this was the first time he has confirmed Canadians and the first time Canadians had been confirmed in this war theatre.

Each class of candidates was presented to the Bishop during the service by the chaplain who had prepared them. The chaplains included Major F. A. Smith, Trenton, Ont., Major R. O. Wilkes, Rainy River, Ont., Major Roy Durnford, Prince Rupert, B.C., Capt. Larry Wilmot, Winnipeg; Capt. C. M. Maclean, Alliston, Ont., Capt. E. S. Davis, Pembroke, Ont., Major William Prior, Edmonton; Capt. Tom Hipp, Vancouver, and Capt. Derwyn Owen, Toronto, son of Most Rev. Derwyn Owen, Primate of All Canada.

THE CHURCH'S TASK

The first task of the Church is to discern the secularism of this time and to condemn it. It must point out that the present debacle is but the bitter fruit of man's turning his back on God, which he did when he made his own life an end in itself.

Though economics as such is not the Church's business it is not preaching a relevant Gospel if it fails to point out that modern man has made industry and ownership the be-all and end-all of life. As such they are the chief current embodiments of idolatry. The Church has no tender love for souls if it does not cast out this demon. It may be suggested that in many cases where ownership is not present as a fact it is present as a desire.

Finally, the Church will seek to mitigate and shorten the inevitable clash between the opposed interests of labor and ownership. Though this means a word of warning against the eager lust of labor it means much more a word to ownership that their conservatism not become reaction. For on this decision depends the quality of the struggle. The Church also has a right to advise the middle class as to the right choice and its importance.

By accomplishing these important tasks the Church would take itself near to the center of life. Such a move of the Church toward the center would itself be no small part in the overcoming of secularism.

—The Witness.

FOR THE INFREQUENT CHURCHGOER

The Archbishop of Canterbury, writing in his Diocesan Gazette, suggests that efforts should be made to help uninterested churchgoers to enter into the meaning of the psalms and lessons by means of introductory explanations.

"As I go about the diocese I hear the lessons read by many different people—some clergy and some laity," he says. "I am now and then led to wonder whether the reader is at all clear what the prophet or sometimes the apostle is talking about, and am still more often quite sure that the rather infrequent churchgoer (for whom we ought to have a special concern) neither knows what it is all about nor has any means of discovery. There are several books giving appropriate and useful introductions. Will the clergy consider making use of these? We ought to do all we can to help those who attend the services of the Church to enter into the meaning of each part with understanding and reality."

REGRETS

The editor regrets that in the August issue credit was not given to the writers of "Anglican Answers". "What does 'Missing' Mean?" was written by The Right Reverend Robert J. Renison and "Is The Church A Divine Society?" was contributed by Professor Elton Scott.

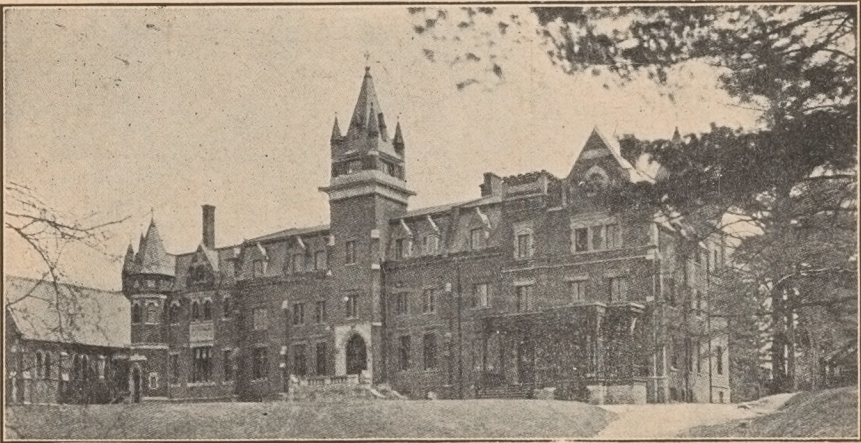
One Hundred Years Ago

N.B. Bishopric—£27,000 of the £30,000 required to endow the Bishopric of New Brunswick has now been raised. Aug., 1844. (The Berean).

Ordination Quebec Cathedral, Sunday, 12 May, 1844—Deacons: Messrs. Hy Evans (to Dunham), Ed. Cullen Parkin (to St. Paul's, Quebec), Chas. Rollitt (Trav. Miss'y of the Church Society).

Priests: Rev. Messrs. Jos. Antisell Allen of Christievill, Chas. Bancroft, A.M. (to Brooklyn, N.Y.), Hy Hazard (to Sherrington), Wm. Jones (to Eaton), Wm. T. Leach, A.M. (to St. George's, Montreal, Jos. Scott (to Brome), Geo. Slack (to Granby), Isaac Patrick White (to assist at Quebec), Andrew Trew Whitten (to L'Acadie). The Bishops embarked in a large canoe at Lachine, 16 May, en route to Red River.

attended by Rev. H. Burgess, Chaplain, met at the house of Thos. Austin, Esq., which, with adjoining land, has been purchased as an endowment for the College, and accompanied by Hon. Edward Hale, M.P.P.; Hellis Smith, Esq.; Col. Wm. Morris, (Treas.); Lieut. Lloyd, R.N., (of the local committee), and the Rev. Messrs. W. Jones, J. Butler, J. Lonsdale, C. B. Fleming, C. P. Reid, L. Doolittle, G. M. Ross and C. Jackson, moved down to the site of the College for the ceremony of laying the corner stone. The Rev. L. Doolittle, one of the chief promoters, read prayers. The collects for the 5th, 6th and 25th Sundays after Trinity, the Church Militant Prayer, and other prayers and Psalm 127 (in part) were said. The Bishop delivered the address and said the College was intended to supply help to the spiritual wants of the members of the Church in the Diocese, and also to extend the blessings of



Bishop's College, Lennoxville.

Government Stipends. Dominick Daly, M.P.P., Civil Secretary to Bishop of Montreal. I have the honour, by command of the Governor General, to inform you, in reply to your letter, that His Excellency has been pleased to cause the customary warrants to issue for the payment of the Eccl. Establishment of L. C. for the half year and that this is transmitted to the Commissary-General at Montreal. £995 to Bishop, £150 to Rectory of Christ Church, Montreal; £100 each to Minister of Trinity Chapel, Quebec, and to Rev. S. S. Wood, Three Rivers; £50 each to Rev. J. Reid, Rector of Frelysburg; Rev. C. C. Cotton, Rector of Durham; Rev. M. Townsend, Rector of St. George; Noyan Seignior or Christie's Manor (Clarenceville), and of St. Thomas; Foncault Seignior, or Caldwell's Manor (to the south of Clarenceville). (P.A.C. Series S.). Sept. 1844.

Lennoxville, Bishop's College. On Wednesday, 18th Sept., 1844. The Bishop of Montreal

general learning to all, holding out a kindly hand of help to all without compromising the principles upon which it was founded. He dwelt on the indissoluble connection of the College with the Church of the Empire. The Latin inscription deposited in the foundation-stone was: "Hujus aedificii ad veram religionem bonasque artes promovendas inchaoti, farente D.O.M., lapidem angularem posuit G.J.M. . . ."

Clerical Distress. Bishop of Toronto to Sir C. T. Metcalfe and Hon. Wm. Draper. 20 Sept., 1844, pointing out the great distress which six of his clergymen are suffering while awaiting the decision as to the meaning of the Act of Parliament affecting their salaries. To Rev. Matthew Ker—Is unable to help him personally. To Rev. John Flood—Regrets that he can offer no assistance. (Oct. 11th). To Rev. A. Bethune—Has decided to make the collection to assist the six clergymen without salaries on Christmas Day. (6 Dec.) To the Rev.

Messrs. Ker, Bartlett Taylor and Ritchie, sending each £40 to help you in your necessities. (21 Dec.) Sending these four clergymen and Mr. Habson each £62 being a loan from the S.P.G. (Ont. Archives—Strachan Papers).

Cobourg Theological Seminary. Bishop of Toronto to S.P.G. 24 July, 1844. I pray to God that the measures you are taking may be successful and enable the society to keep up and extend their noble operations. What shall we do, should it turn out otherwise? God is good. I annex a list of the students on the Society's foundation at the Theological Seminary, Cobourg, under the care of the Rev'd. Dr. Bethune. There are besides six or eight who defray their own expenses. John G. D. McKenzie, Charles Ruttan, Harvey McAlpine, Richard Garrett, Robert Shanklin, John Mulock, Elliott Grasett, Henry Brent, Gustavus Anderson, Walter Stennett.

Bishop's Income. The Chief Justice informs me that he has received as Chairman of the Church Diocesan Society of Toronto an answer from Lord Stanley to their petition to the Queen praying for a provision for this Bishopric, stating that the Petition had been graciously received by Her Majesty but declining to grant the prayer even in the smallest degree. Were it not for the generosity of the Society and some private means, it would be impossible for me to discharge the duties of this extensive Diocese for my income as Rector of the Parish (after providing for my assistant) and as Archdeacon of York is wholly inadequate to meet the necessary expenses.

Towards the end of August I leave this to visit eight or ten places to confirm which I was unable to reach last year.

(Strachan Papers).

Bishop for Red River. Benjamin Harrison to Bishop of Montreal. Guy's Hospital, London. 18 Sept., 1844. Expressing pleasure in receiving a letter so soon after the Bishop's return. He was the first to propose the arrangements for the visit which were adopted. He admires the notice which the Bishop took of the accommodation offered by the H. B. Company and refers to the privations endured by the Bishop in his perilous undertaking. As a member of the Board of the Company he takes interest in providing religious instruction to the Red River settlement, but the sectarian spirit evinced at the settlement is a hindrance. "I fear there may be great difficulties in persuading the fur-traders to do all that is required in the due support of Episcopacy, but it had occurred to me that with zeal and discretion a person might be found who would exercise the functions of Episcopal authority without depriving the population of the advantages of a resident chaplain."

(Quebec Diocesan Archives, Red River).

Red River Census. In the four settlements (Swampy or Mr. Smithurst's Village, Saultense Village, White Horse Plain, Main Settlement) there are 870 heads of families of whom 300

are foreigners, such as Canadians 150, Orkney-men 61, Scots 49, Englishmen 22. Total population 5,000, of whom 2,300 are Protestant and the rest R.C. Total churches 7.

(Que. Dioc. Archives. Red River Volume and "The Berean", August, 1844, and the Bishop's Journal.)

Bishop of Toronto's Correspondence. The civil secretary notifies him that in the Governor's opinion the salaries secured to clergy (under 3 and 4, Vict. 78) are attached to individuals, not to the particular missions which they serve: also acknowledges receipt of pamphlet on federal union; also notifies him that the Governor-General is pleased to present the Rev. Messrs. Lindsay and Boswell to the Rectories of Cornwall and Williamburgh. (May 1-15.)

Writing to societies in England, the Bishop acknowledges grants to churches in Warwick and Barriefield (Messrs. Mortimer and Herkimer) reports first church now being built at L'Orignal, on Ottawa River. Mr. Adamson having resigned the mission at Amherst Island, Lord Mountcashel claims the patronage. The society should consider the principle involved. To Rev. W. D. Betteridge, Woodstock.

Chaplain to Bishop Mountain. Quebec, May 12th, 1844. I have found myself distressingly hurried in getting through matters . . . before setting out for Hudson's Bay Territory. . . . I am to leave to-morrow, with the Divine permission, embarking at Lachine on the 16th, taking the Rev. P. J. Maning as my companion and Acting Chaplain . . . in substitution for the Rev. M. Strong who had engaged to accompany me. . . . I could not go to the Red River alone.

Frampton, C.E. Endowments acquired by the society are: a house, six acres of land. Rev. Mr. Knight has made a gift of 20 acres and £130 for the erection of the church out of his own pocket; and at St. Sylvester, C.E., a small house and 49 acres of land attached.

Ordination. Mr. Rollit, one of the students, was ordained this day in the Cathedral Quebec, with two others to Deacon's Orders and nine to the Priesthood. Mr. Rollit is Travelling Missionary of the Church Society in this district.

St. Martin's, Montreal. Rev. D. Roberston, formerly of Stanbridge, has been appointed to St. Martin's. Rev. Jos. Abbott desires to retire. I have been writing almost all night and apologize for evidence of my being a little exhausted. I expect to return to Quebec the end of August, the Rev. Official Mackie must be considered the Ordinary in my absence — G. J., Montreal. — (S.P.G. Letters.)

McGill College. D. Daly, Prov. Sec. to A. W. Cochran. By command of the Governor General I enclose an instrument appointing you Principal of the Royal Institution for the Advancement of learning during the absence of the Lord Bishop of Montreal. — Kingston, May 21st, 1844. — (P.A.C.S. Series.)

IT WORKED THERE

By Rev. Owen G. Barrow

Recognizing that the conditions, and to some extent, policy, are different in the Canadian Church from the Church in England, nevertheless it may be of interest and help to say something about work in the latter.

Though the "Church Times" is apt to be pontifically disapproving, there is a general movement in the Church toward greater regard for, and association with, other Christian denominations. This has been particularly evident since Dr. Temple's enthronement.

In the small town which it was my happiness to serve, public opinion was almost unanimously in favour of interdenominational Services on National Occasions. The same held true for Carol Services, and on Good Friday evening. Not only was there approval for the common witness borne, but also for the simplicity of the Services used. I hasten to add that I did not notice any falling away from the spirit of reverent worship because the forms of prayer and praise were elementary in wording. Indeed, it is true to say that these Services were notable for the reverence and the readiness with which they were received.

There were four ministers in that town. By co-opting two lay members from our respective churches we formed a "Christian Council". This Council had a five-fold platform. (i) We were determined to bear a common witness to Jesus Christ, our Lord and Saviour. (ii) We made plans to (and did) co-operate in facing common problems, particularly as they affected our community, e.g., juvenile delinquency and immortality. (iii) All special Services were arranged by the Council. (iv) The Council was the clearing house for information and discussion. (We seldom agreed on all points.) (v) We used our meetings for common prayer.

At the Annual Meeting reports were presented by the Chairman, the Secretary, and the Treasurer. At this meeting the officials were appointed. No re-appointment was allowed, except in the case of the Treasurer. We had a retired bank manager there! — every church in turn supplied the other officers.

Fortunately for the Church of England our Diocesan (Dr. Blagden) willingly and warmly gave his approval to the use of our pulpit by the non-conformist ministers. He was equally ready to grant me permission to accept invitations from the other denominations. All in all, the four ministers exchanged pulpits at least twice each during the three years I was in that Parish.

It would be untrue to say that we accomplished any obvious good. What we did met with approval. It did silence the vapid criticism that the churches cannot work together. But we could not claim to have added to the actual membership roll of our particular churches. At the same time, we did not lose any.

Perhaps the best work we accomplished was done through the holding of open-air Services on Sunday evening during the summer months.

The "outsiders" did attend these and were ready in expression of approval. There is a great harvest on the streets. But it is not going to reap itself. It is not going to come into the churches to be reaped.

Open-air Services are difficult to conduct, and more difficult to turn to good account. It was apparent to us that the crowd wanted straight talk. It desired perfect honesty. It wished to be told, not that it was wrong, but why we thought we were right. That is not easy to put over.

It will be interesting to discover whether or not the same methods will work in this country. One thing is certain. The world desperately needs Christ. Our present methods are not producing the results one might expect after two thousand years of Christianity. It would appear that something in the nature of an experiment — undertaken boldly — is indicated. No experiment can be waved aside provided it is undertaken in a spirit of absolute devotion to Christ.

The Church in England is making some progress towards reaching the masses by means by an increasing willingness to sink differences and move from agreements. It may be that we, too, shall follow.

"READY TO BE CONFIRMED" by A. E. Thain. Price 15c—30 pages.

S.P.C.K.—Canadian Agents: The Church Book Room, 604 Jarvis St., Toronto, Ontario.

An introductory note says that this little booklet was originally prepared for a Mission in Canada and is now published for wider use. The simplicity of most of the instruction is admirable, but I question the wisdom of including in such a book what is there said about certain "sacramental acts" which are not so designated in the Book of Common Prayer. The instruction about Confirmation quite properly emphasizes the gift of God's Holy Spirit through the laying on of hands, but there is no mention whatever of the other part in that service, that those who are confirmed renew their baptismal vows and promises. It is the absence of adequate emphasis upon this part of the service that is responsible for the fact that so many who are confirmed drift into indifference.

"Full consecration may in one sense be the act of a moment and in another the work of a lifetime. It must be complete to be real, and yet, if real it is always incomplete; a point of rest, and yet a perpetual progression."

When thou hast truly thanked thy God

For every blessing sent;
But little time will then remain

For murmur or lament.

—Selected.

"The weak have rights—the strong have responsibilities."

In A Canadian Munitions Village

By Ester G. Harrop

(This article was written early in the Autumn of 1943.)

The general public has read many accounts of Canada's part in the production work for war, and has heard praises sung about it, but not many of the general public have the chance to see how life goes on in a Munitions Village, to realize that the really interesting part is to know how these production workers spend their leisure hours, and to watch the different types of people among them. This summer will be my second spent as an employee in the Cafeteria System of this village of somewhat mushroom growth. This summer I am a cashier; last summer I was a counter-server. To the uninitiated the latter position means serving people with food but to the one who does the work it means doing everything from dish-washing and floor-sweeping to making customers happy with the food that they order. The customers need sympathetic understanding. They are working at a nervous tension which is often increased by the strict rule of "No Smoking", so they find an outlet for their pent-up feelings by grumbling about their meals. Some of their complaints could be sustained but others, many of them, could not.

In this Plant Village "Safety" is emphasized in every way; by visible means such a flag bearing the letter "S", amusing poster designs, employees' contests, or traffic signs telling the workers to "Keep to the Board Walk"; by regular lectures to the employees; by a very adequate Health Service; and by the watchful eyes of a Safety Manager who regularly inspects cups, glassware, silverware, and wearing apparel. Of all these the Health Service Plan is really remarkable, and it has been greatly improved since I worked here in 1942. There was a sixteen-bed hospital; now it can accommodate thirty-two. It contains an isolation ward, men's and women's wards, examination rooms, and is staffed by an efficient corps of doctors and nurses. Every employee is given a thorough medical examination and as in my case, if he returns to work after a period of absence, he has a medical re-check. The improvement that I mentioned is a plan whereby each employee whether he works in the factory or the cafeteria, if he lives in residence, must pay one dollar a month towards the Health Service. He is given an explanatory booklet which sets forth very plainly what benefit he may receive from the scheme, what nursing, medical and hospital treatment and for what diseases. Under certain conditions this treatment may be extended to include treatment in the larger hospitals of nearby cities. In addition to this service each production line of the factory has its own fully-equipped first-aid post in charge of a graduate nurse. Since the factory operates mostly on the eight-hour shift basis this means that each line is served by three nurses.

The rationing of foods has made a considerable difference in the meals of this summer and those of last. There is not the variety of meats procurable and consequently there is not the choice in the daily menu that there was. But when one compares what he receives in a city restaurant for a thirty-five cent meal with what the workers have for the same price he cannot help but be impressed. The meal consists of a hot dinner or a salad plate including bread and butter and any other three items from the following list—soup, beverage, chilled fruit juice, dessert. The vegetable plate which Meatless Tuesdays makes necessary is really very good.

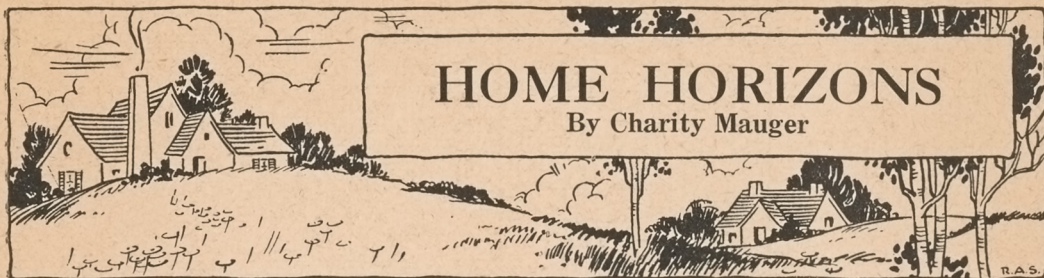
There are three residence areas, one for men, another for women and a third for family groups. They are not adjacent to one another. The residences for men and women are of the dormitory type and those for the family are a bungalow type. Each dormitory consists of two long corridors of rooms joined by a common room, and houses one hundred occupants. The bedrooms which are plainly furnished may have two occupants who are free to add their own knick-knacks to the furnishings. A house-mother assisted by two housekeepers supervises each residence, but the girls must take care of their own rooms. The bungalows are constructed after the usual War-Time Housing Plan, and they are very comfortable even in the coldest of days. Last year this village covered an area of about 1,500 acres, but since there have been so many new homes built this acreage must be much greater.

As might be expected, this village is practically a self-contained unit. It has its own transportation office and system, which includes over fifty miles of railway trackage, its own steam-plant, garage, machine and repair shops, grocery, school, post office, and branch bank. What happens to each and every worker is of vital interest to the others, even if it be such an apparently minor affair as losing laundry from the clothes-line, or the greater offence of mislaying or losing one's pass. The news travels "like wildfire".

How do the workers spend their leisure time? Is there any provision made for church services? Are there any reading facilities?

As regards the first question, the management has tried to provide for individual tastes in a remarkable way. There is a Recreation Hall which contains a bowling alley, ping-pong tables, dance floor and a movie screen. During the summer the more active residents play baseball, tennis or even go swimming. In the winter there is an outdoor skating rink. In suitable weather each line arranges at least one picnic for its workers, and a regular programme of events is arranged from the Recreation Hall. The village is near enough to at least two other centres for the people to go to one or the other for movies, dances or shopping.

(Continued from page 17)



A small boy whose father has been overseas between four and five years heard someone refer to Aldershot. The name touched a chord of his little memory and he puzzled until a light shone. "Aldershot", he repeated, "that I think is where our husband was one time."

* * *

Do We Call It Baby Bonus?

While it may be difficult to mention at the moment what will be the most outstanding current topic two months hence let us at least resolve that whatever it is we will acquaint ourselves with the facts as far as we are able to do so, and form an intelligent opinion that is not just someone else's readymade idea that we have heard or read. We must pay attention to the opinions of people competent to produce them, but that doesn't go far enough.

There has been much discussion of social security in all the countries after the war, if not before. We had our Marsh Report. It included the various aids which security for all requires from the government—family allowances, pensions or aid for the old, the incapacitated, and so on; these given to all alike, so that there may be no stigma attached for the recipient. Recently in Canada the Family Allowances has been launched, and has become a political football which has separated it from any scheme of which it is but a step. It is called a Baby Bonus, or merely political bait for the large families. Irrespective of this unfortunate introduction of the measure it is one which concerns the most important part of our future, and is necessary in some form—it would seem that services in kind might be preferable in many instances to cash—if our right-thinking young people are to take the risk of the families they wish, and our country very much needs.

* * *

Our Indian-Canadians

There have been numerous outspoken comments in letters in the daily press of late regarding the treatment meted out to the Indian portion of our Canadian population. Many Indians are in the active army, and from our own village a fair proportion of our fighting men overseas are of the Indian race. Indians who serve in war are given the franchise, but to them alone is it granted.

An article in a recent copy of *The Listener*, an organ of the BBC, comes as a marked contrast to so much of our attitude to our

Indians. It is written by Brigadier James Hargast, and is based on the interest shown in Britain in the battalion of Maoris—the native race of New Zealand who arrived there at least two hundred years before Columbus discovered America. When the whites decided to colonize the country a mere century and a half ago they naturally met opposition. But—and here is the point of the sketch—in the end mutual confidence created a union of patriotic interest, and there was plenty of work and opportunity for both races in the making of a country that belonged to both.

The writer says, "In the past hundred years there has been a progressive blending of the two bloods—Maori and Pakeha as they call the white man—and in another century we New Zealanders will be in fact what we are in spirit: one people. There are no difficulties in this blending of the Maori and the white. You often hear it said that New Zealand has managed its racial problems better than most countries. That is true. Much of the credit is due to the Maoris themselves and to the fact that the early white administrators really tried hard to gain their confidence."

In the early days of Canada there were intermarriages between good white and Indian races and in most cases pride in the mixed blood on the part of the descendants. This is not the case today, and life in white communities has been to the disadvantage of the Indians, socially as well as every other way. How many Canadians would finish an article on our Indians as has this New Zealand writer: "If I appear emotional, you will forgive me. I have been speaking of fellow New Zealanders. They are my people."

* * *

Protector Of Potatoes In Italy Should Be Hope For Our Future

There was great comfort and reassurance in a letter written by a very young officer of the Canadian Army in Italy to his parents who have a summer home in our village. The letter was written before the capture of Rome, and when the army was in hot pursuit of the enemy and constantly on the move. One would suppose that under such strained circumstances letters would be brief and unsatisfactory instead of thought-provoking, and inspiring one with hope for the future if such young men are spared to have a part in the postwar world.

The plight of the helpless and harmless peasants whose small holdings lay in the direction of the advancing Allied army was the very real concern of this young officer. Their small crops were their only means of sustenance, and only hope for next winter, and to leave them starving seemed to him poor economy. When a fellow officer decided to destroy a field in which the potatoes were about the size of marbles, the writer of the letter explained that he thought this could and should be avoided, and had taken the matter to a superior, and saved the crop. Likewise when an old unfortunate reported the loss of one of his precious hens action was taken.

At first thought one might place this incident in the cartoon series, "This Isn't the Army", but since it was a private letter from a boy who talks naturally and freely to his parents, and has the gift of expressing himself simply and well, it must be taken seriously. And if a young man in the heat of battle can retain such a sane humanitarian viewpoint, and back it up with the courage of his convictions—again we say we have hope for the future of our country.

This same young man has in his letters from time to time expressed bewilderment at war as a method of settling world situations. The wastage and destruction seem so great that the situation should never be allowed to arrive. There must be many young men intelligent enough to feel exactly the same. We can only pray earnestly that many such will be spared to become our future politicians, and to help shape our foreign policies, and to be the representatives of constituents who are alive to their responsibilities and to the very definite purpose for which they send men and women to parliament.

* * *

Unfinished Business of Living

When middle age begins to bring itself to our notice by fairly persistent and diversified methods it is an excellent scheme to pause and take stock. There aren't many of us who haven't through the years accumulated a great deal of this, or a great many of that, with the expectation that in the days of leisure which Age often enforces we will have time to enjoy. But so often it doesn't turn out as we had planned. Sometimes we are lucky enough to be sufficiently vigorous, both physically or mentally, to carry on the sterner purpose of life until the time is past for the leisured enjoyment. Sometimes weakness takes away the enjoyment or the desire for it. Sometimes the one who would make the leisure a happy period is not available. And so the mute evidences of hopes that came to naught, the unfinished business of living of someone for whom we desired the fullest realization of hopes and dreams, and happiness, are all about us and we must dispose of them or destroy them.

I do not mean such collections as pictures on the walls, or books on the shelves, the very presence of which give happiness. But even

in such instances there should be a stern weeding when a surplus of books that for any reason are unreadable fill the shelves to the exclusion of the newer additions. Some books have ceased to serve a useful purpose as reference or pleasure, and there is a salvage value in them. There is at present a long shelf of *The Countryman*, that delightful English quarterly that is the best of reading, if one loves the country, which Brigid and I brought from the city with joyful anticipation, yet never found time to read. There are boxes of letters which we meant to go over. Letters are sometimes important sources of historical information and should not be destroyed indiscriminately, but letters retained out of sentiment simply become a burden. Someone once told me of throwing out, in a desperate attempt to clear up the effects of an aged relative who had always lived in one house, a number of very old pamphlets relating to the Church in its early days in this country, and soon after discovering that these papers were valuable and in demand. But that doesn't seem to be the usual thing. Numbers of times I have seen collections of maiden aunts' possessions taken to some institution or the like—quantities of lace, embroidery silks, jackets and jabots—and wished that the owner had looked ahead and avoided this. And yet we all like to put off that day of stern sorting and disposal if such is feasible. We might as well remember that very often our once "poorer classes" are not as thrifty, or as apt to make use of much worn articles, as we would be. But however we do it don't leave too much of the unfinished business of our lives for those who come after.

* * *

The Real France

We read "Fair Stood the Wind" by H. E. Bates, as a serial in *The Saturday Evening Post*, and found that by the time it had run its course it was being proclaimed as a *Book-of-the-Month*. The author is an Englishman who, one would judge, had served in the R.A.F., and perhaps had, at least in part, the experiences of the pilot officer and sergeant crew of the bomber which made a forced landing in France. Their experiences and adventures are the more graphic because of the simplicity of style in writing. The stark fear of the first Frenchwoman they encounter is revealing, and with that in mind the risk that is run by the French family who took them all in, and arranged for their chance at escape, one by one, can be more fully realized. At times it seemed that the French might have been numbed with their sufferings into complete lack of emotion; then we find that when things have just become too unbearable to be borne longer that one or other in the same silent way will leave life and its future. It is a comfort to think that the furtive shadow has been pushed back from these quietly brave people.

It is also very comforting to hear and read of the Allied fighting men's keen admiration

and appreciation of the French, both their fellow soldiers and the civilians whom they have encountered as they have pushed into French territory, which, unfortunately, it has been possible to liberate only by great destruction. As a Canadian soldier is quoted, "At one stage I would have said that France was no more. Now I'm convinced that, with such men as I have seen fighting day after day, week after week, the French are giving rebirth to France, and a much better France."

And a Partisan leader, early in the invasion when the status and recognition of De Gaulle was being discussed from all angles, summed it up with the remark "the fact is that since 1940 De Gaulle has been France. When the Germans are gone we French will examine De Gaulle and decide for or against him but meanwhile he is our leader—leader of France."

* * *

Our Opinion — For What it's Worth

Recent correspondents of Brigid or me have had indignant protests to voice about wrong thinking or action on the part of those in authority. And irrespective of the nature of the protest it is always a healthy sign when an individual feels strongly enough to voice an objection and seek to influence public opinion.

A picture in a magazine or newspaper had aroused the hot indignation of one writer. It showed an American soldier giving a blood transfusion to a Japanese soldier, near the scene of battle. She says, "Blood plasma is not in the same class with — say sulfanilamide. The blood we donate at the Red Cross clinics is our precious and personal gift to our men; to give it to the enemy is like pouring the Communion wine into the pigtrough."

The destruction of the enemy seems to be the clearcut duty of the fighting men. The saving of human life, irrespective of race, is the duty of the medical profession. Under some circumstances one seems the antithesis of the other. One can readily appreciate the feelings of the writer. But we must, if there be any hope of a "brave new world" for those who come after us, look forward to men and nations living in neighbourly tolerance. The guilty leaders must be punished by courts of law, but we cannot exterminate nations. They must learn to respect world law and order and honesty and goodwill. It might just be that a man whose life had been saved by extreme measures would have a memory that would help him to a quicker understanding of the meaning of goodwill.

Another indignant complaint was of the manner in which women do anonymous reporting of infringements of the W.P.T.B. rulings. This is not the same thing as pointing out to a merchant a mistake in price or other ruling, and warning him that a complaint must be registered if he does not look into the error, and correct it. What the correspondent had in mind was a practice we loathed when followed

by some of our summer colony; some, who with a misguided — or so it seems to us — sense of patriotism snoop and sleuthed, and even tried to bait our hardpressed merchants into relaxing rules, so that they might rush a complaint to some headquarters. We know the W.P.T.B. has protected us and any sensible woman is deeply thankful for price control, but its enforcement by private citizens can be conducted in an open and above-board fashion rather than by a slimy snake-like deviousness. At least that is our well-considered conclusion.

IN A CANADIAN MUNITIONS VILLAGE

(Continued from page 14)

What about Church Services? Last summer there was a Sunday evening service in the Recreation Hall at nine o'clock led by a visiting minister. This summer there is a great improvement. Some Protestant denominations in the neighboring countryside have united to build a village church where regular Sunday morning and evening services are held. The Roman Catholic Church celebrates Mass twice on Sundays in the Recreation Hall, and a Baptist Mission holds services and Sunday School in another building. The Sunday evening gatherings are still held in the Recreation Hall for those who wish to attend.

There is also a fairly well-equipped library in the Recreation Hall, although there are not many new books on the shelves. Usual library rules govern it. Villagers and workers may pay an initial fee of one dollar and for this borrow ten books. Each additional ten books calls for a further small fee. At present the management is hoping to supplement the reading material with most of the local newspapers and magazines, and if this is done the stock will really be quite full. But the use of the library is rather a disappointment to the staff, and they would be inspired to greater effort if the plant employees would co-operate more with them. Of course the fullest co-operation is impossible in a place like this where the workers include both college graduates and illiterates, and where the number of those who do not like reading is probably greater than the number of those who do.

As I watch the long files of workers passing through the guardhouse and "clocking in" their time, I wonder what will happen after the war. Will these women and girls who have become accustomed to shift hours and factory labour instead of the routine work of the household, and lunches served in boxes instead of lunches served at home adapt themselves once again to the old conditions? Will our home life be unalterably changed? Will the comparative freedom and the equality between the sexes that is so evident here do something to our outlook on society? Will the splendid Health Plan in operation here be a forerunner of such conditions in civilian life later? Such and many other questions must remain unanswered for the present in this Canadian Munitions Village.

SOME RECENT PAMPHLETS

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services there were some seventy-five in the congregation. The Bishop expressed his thanks to Donald Lucas and Victor Chancellor who served at the Altar.

Before baptizing, the Bishop blessed the new font which has recently been placed in the church in memory of Anna Elizabeth Welsh, who passed away in October, 1943.

Before the Celebration of Holy Communion the Bishop blessed the new Chalice and Paten which are a gift to us from the Church of the Holy Trinity, Stroud Green, London, England.

We would like to say "thank you" to those who worked to complete the inside lining of the church, and to Mr. Garden who laid the hardwood flooring in the Sanctuary and built the Font stand, thus making the building nicer and more presentable for the Bishop's services.

We are indeed grateful to Bishop Barfoot for his visit to us, his services and encouragement, and very much regret the car breakage and bad roads which he experienced before getting back to Edmonton.

At the time of writing we have with us the Rev. Father E. Raymond Lockyer, S.S.J.E., who is giving instructions to the newly confirmed individually and who will be with us for services for three Sundays, August 13th, 20th and 27th. We are grateful to the Community of Bracebridge, Ontario, and to our Bishop for making Father Lockyer's visit possible.

On October 8th we hope to have with us the Ven. Archdeacon Middleton of Lethbridge for our Harvest Festival on that day.

It is expected that the church building will be finished on the outside this fall with a brick insulating board, and that a furnace will be purchased. Pickets are already made to complete the fence around the church yard, and Mr. Hagen has kindly undertaken to see that the ground is ploughed in preparation for a proper laying out of the cemetery.

Holy Baptism—Betty Olivia Poulson, Alvina May Poulson, Frederick Albert Bamber, William Derick Thain Bamber, Dorian Vincent Bamber, Leona Faye Bamber, Kathleen Bertha Rhyason, Eleanor Dewayne Rhyason, Ellen Martha Ulfsten, Edwin Olaf Ulfsten, Peggy Anne Staley, Cecil Hiron Staley, Priscilla Agnes Rose Staley, William Insko Staley, Shirley Marlene Staley, Marlene Ann Glaim, Herman Henry Smith.

Confirmed—George Kuwata, Harry Garden, Stanley Garden, Donald Lucas, Rebecca Lonsdale, Murlie Brady, Julia Daeley.

R.I.P.—Insko Jasper Arnold.

The W.A. was well represented at the Deanery Annual Meeting held at St. Peter's, Edmonton, on August 23rd.

At a vestry meeting held recently it was decided to proceed with the plans for rebuilding the vicarage (if possible within the next year). The Anniversary Thankoffering Fund, established for that purpose is now something in excess of \$250 with similar amount in sight. It is not yet certain what the project will cost.

The vestry has also installed a new kitchen stove in the vicarage, and intend to re-decorate the living room during the vicar's absence next month.

The congregation of St. John's are deeply grateful to Mrs. H. Hiscox for the gift of an Altar Missal. It is expected to arrive as soon as one can be imported from England.

The W.A. announce that their annual Thanksgiving Supper will be held on October 9th. The Harvest Festival service is to be held the previous day when the Lord Bishop of the Diocese will preach.

Burial—Hilda Harriet Ingram, 47, on August 15th, at Spruce Grove, by the Rural Dean.

THE WABAMUN MISSION

REV. F. A. PEAKE

Several boys from Wabamun and two from Rexboro were present at the Deanery Junior Camp and seemed thoroughly to enjoy it.

Some alarm was felt earlier on account of the sudden collapse of the foundation under the chancel of St. Saviour's Church, Wabamun. The men of the village were kind enough to shore it up with timbers for the time being but no permanent repairs can be effected until the surrounding ground is drier.

We were sorry to hear that Charlie Rowe of Duffield has been seriously injured when kicked by a horse. He is at present in an Edmonton hospital but hopes to be home again within the near future.

Copies of the new service list have been sent out during the last week. It will be noted that there is an additional service to be held at Wabamun.

Will all those desiring to be confirmed please communicate with the Vicar?

Burial—Joseph Shaw Witham, 69, on August 15, at Evansburgh, by the Vicar of Onoway.

Rural Deanery of Pembina

THE ONOWAY MISSION

REV. F. A. PEAKE

Most of the last month has been taken up by camps. Two of our Scouts were present for a few days of the Diocesan Boys' Camp and quite a number of boys and girls went to the Deanery Junior Camp.

ST. MARY'S, JASPER

REV. T. C. B. BOON

The services during the latter part of July and on the 6th August were conducted by Rev. W. M. Nainby of Holy Trinity, Edmonton, and his ministrations were much appreciated in the parish. Archdeacon Leversedge took the early service on August 13th, while the Bishop conducted the other services of the day. The congregations have been well maintained during July and August and quite a number of visitors have been present.

CHURCH MESSENGER

The daily service of Intercession has been held regularly and we are grateful to Messrs. Cleveland, Copeland and Heckley for their assistance to Mr. Nainby in conducting it during the absence of the Vicar.

It was a pleasure to discover early in July that the Music Edition of the New Hymnal was at last available, and no time was lost in securing copies for the Choir; these were used for the first time on July 9th. As a consequence many new and beautiful hymns can now be introduced and this is gradually being done, but only slowly so that the congregation may get acquainted with them.

The W.A. held a very successful Tea, Sale of Aprons and Home Cooking, at the Green Gables on the afternoon of July 15th. The net proceeds were approximately \$60.00.

On August 7th the Vestry held a "Bee" on the church grounds which resulted in their appearance being considerably improved, when the light no longer permitted work outside adjournment was made to the home of Mrs. Wachter where the members were entertained to lunch by Mrs. Jackman and Mrs. Wachter.

A card party was held in the Parish Hall on August 9th, sponsored by the Vestry with the assistance of the ladies, the proceeds of which went to the Choir Funds to pay for the new hymn books.

We are sorry that Mrs. Reed, Sr., is still confined to the house. Her constant disappointment is that she has not been able to attend services; her faithfulness in this respect has been an example worth following.

Congratulations and good wishes are offered to Beatrice Bryant, who, on the 12th August was married to L/Cpl. R. H. M. Gerrie.

Baptism—August 9th, Alice Faye Gibson.

ST. LUKE'S, CLYDE, AND CHRIST CHURCH, JARVIE

REV. J. LOW

These two parishes are coupled together for this month because they have shared in the good fortune of having a six-day mission each, with the Rev. Fr. Robert Loosemore, S.S.J.E., as preacher. They were most inspiring weeks and the regular attendance of a large group in Clyde and a somewhat smaller group in Jarvie showed the deep interest of the people. Daily Celebrations of Holy Communion were very well attended and both parishes were conscious of an experience of renewal. The theme of the missions was "The Cross" and the gospel meetings followed this course, "The Sacrifice of Calvary," "Creation Ruined by Man's Sin," "—And Redeemed by Christ's Sacrifice," "God Comes to Earth," "The Holy Communion and the Cross," and "The Word of God." Many very well prepared questions were asked.

To the W.A.'s of both congregations our deep thanks are offered for their generous gifts towards the expenses. It would be unfair to mention names, for all were so generous in entertaining the Vicar and Fr. Loosemore. We will all remember this visit for a long time and we wish Fr. Loosemore and his colleagues God's blessing in their work.

ST. PHILIP'S, WESTLOCK

REV. J. LOW

The problem of the partly built vicarage has been occupying our minds a great deal this summer and we are hoping that the meeting of the congregation with the Bishop and Archdeacon Tackaberry will give rise to a plan which will overcome this difficulty. We were fortunate in having so beautiful a display of flowers to decorate the church on August 27th. On the day before there had been a flower show in the town and two of the prize winners, Mr. Daly and Dr. Sands, brought the splendid blooms for the church.

It has been a blow to us that we have lost so soon the membership of Miss Lillian Leversedge and would take this opportunity to offer respectfully our sympathy in the loss of her mother.

We were glad to welcome back Mrs. Noakes after a long absence due to illness. We have admired her patience in the long, but happily successful, struggle and we feel a sense of family pride in the thought that our Vicar's Warden, Dr. Masson, has contributed so much in restoring Mrs. Noakes to her home and church.

ST. MARY'S, BARRHEAD

REV. J. LOW

This is the time of the year to pay a tribute to Mr. E. F. Watherston, People's Warden, for his beautiful garden. The church garden is his by right. For a long time now he has worked very hard in it and now St. Mary's stands in the prettiest spot in Barrhead. The flower beds have been magnificent and the well trimmed lawn and neat hedges have been a delight for us all. It was enjoyable for the congregation to welcome back the Rev. Robert Loosemore, S.S.J.E., who spent a few days here before returning to Bracebridge after preaching missions in Clyde and Jarvie. He preached in St. Mary's on Sunday afternoon, August 27th.

ST. AIDAN'S, GLENREAGH

We were glad to see Fr. Loosemore again when a large congregation welcomed him here on August 27th. His children's mission of last year is still fresh in our minds and we suspect that the children were largely responsible for so many parents being present.

MAYERTHORPE

REV. F. BAKER

We were very happy to have our Bishop with us on Monday, August 21st, and were sorry that he had to leave us on Tuesday morning. He had planned to visit each of the points of the Mission, but our roads being what they are this year make the carrying out of anything like a program uncertain to say the least.

The Confirmation Service in the evening was very well attended. Among those present at service were people from Rochfort Bridge and Lanira as well as some from the Padstow district. Seven of our young people were presented to the Bishop

for the Laying on of Hands. It was a happy and impressive service and the Bishop's address will be long remembered. The church was beautifully decorated with flowers.

After the service tea was served in the Vicarage so that all might have an opportunity of chatting with the Bishop. We are hoping that he will be with us again in the late fall or early winter.

The weekly evening sewing group of W.A. members is highly successful and already many lovely articles are ready for sale at the annual bazaar. A W.A. Tea was held two weeks ago and the result very satisfactory.

It was nice to see Mr. and Mrs. A. A. Knight, members of St. Luke's Church for many years, now living in Edmonton. They were here for a few days last week.

Confirmed—Donald Sidney Charles Davis, Ronald William Ingram, Albert Clayton Ingram, David Stanley Cording, Ethel Mae Holbrook, Elizabeth Joan Andrews, Ivy Winnifred Potter.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

Church services are still being held regularly every second week. On August 13th at 11 a.m. the Rev. W. Buxton administered the Sacrament of Holy Communion. Thank you for coming. The service was appreciated. We trust when the Rev. A. Godwin comes for Evensong on August 27th we will have more favorable weather conditions. Driving from Viking to Tofield and through the town a good deal of slush and mud was noticeable. Those who braved the elements found Mr. Godwin very refreshing. He spent the night at the home of Mr. McCarthy and on the following Monday morning managed to get in a few visits before returning to the city.

The Annual Little Helpers' Rally was held at the church and the J. W. Robinson home on Thursday, August 17th. Five mothers, seventeen children, including three visitors and four other ladies were present making a gathering of twenty-six. The roads were good, the weather fine which enabled us to play games and picnic outdoors. Due to school closing later and so many holidaying elsewhere the Rally was held somewhat later this year. However the usual happy time was enjoyed and the Mite Box Offerings were the largest ever received here since the formation of the Little Helpers' Group during 1932. Thank you for your lovely annual letter to the parents Mrs. Fishburne. It was nicely put and easy for the bigger children to grasp the real meaning of missionary work.

Miss Isabel Robinson, one of the instructors at the Girls' Anglican Camp at Kapasiwin, reported an enjoyable time there.

Some of our parishioners have been convalescing at their homes here and we are sorry to hear that Mrs. Chitterham was obliged to go to Rochester, Minnesota, for advice. We trust she will soon be able to return to us here feeling better.

Rural Deanery of Wetaskiwin

CAMROSE

REV. A. WALLIS

Baptism—August 25th, Barbara Lee Tate.

Marriages—August 3rd, Robert Lionel Burrows and Betty June Howarth. August 4th, William Henry Hameister and Caroline Butcher (Bittern Lake). August 5th, Sydney Frank Jacobs and Frances Mary Stimson.

How the young people grow up! We wish them true and lasting happiness, with God's blessing. Some of them were faithful A.Y.P.A. Members—Betty and Bob Burrows, now in the Air Force. Then there is Cpl. Ann Richardson (C.W.A.C.) married and living in Calgary. Changes have to come; only God the Father and Jesus Christ His Son, remain "unchangeably the same."

Our Rector and Mrs. Wallis are home after a quiet and restful holiday. As someone was heard to say "its a nice feeling to know the Rectory folk are back."

The Services have been lovely during the summer months, friendly and well attended by those not on vacation.

25th August—This afternoon we have had our Little Helpers Rally, and we all had a wonderful time. Eleven very small people came, and mothers and friends. The service in church made a nice beginning. Our Rector gave a short talk, and the Secretary read the Annual Letter from Mrs. Fishbourne. We sang some hymns; the praises of little children must be very sweet to their Master.

Afterwards we played games on the lawn, and enjoyed the flowers in the Rectory garden, ending up with lemonade and cookies and ice cream cones. Very many thanks to the Rector and Mrs. Wallis for helping to make the afternoon so pleasant, and to another friend for remembering the Little Helpers.

We were pleased to have Mrs. Britton of Daysland with us.

On the 21st August, Mr. W. D. Dalzell passed on to Higher Service at his home in Newton, B.C. St. Andrew's holds many memories of him, organist for years, keen and interested in everything touching the little church.

Loving thoughts go to you, Mrs. Dalzell, from church and W.A., so many of us called you friends. Our prayer is that God will give you strength and courage in Him Who said, "Lo, I am with you always."

Other friends in our church have heard that their boy is "missing." The sadness of war has come very close, and our hearts are full. In the anxious hours of waiting we will remember you.

CHURCH MESSENGER

ST. DUNSTAN'S, BITTERN LAKE

REV. A. WALLIS

The Rev. A. Wallis and Mrs. Wallis returned from their holidays early in August, and we were glad to see them again. During their absence services have been most ably conducted by our Layreader, Mr. J. G. Baker, and many thanks are due Mr. Baker for so generously giving of his time.

As usual during the summer months flowers for

the Altar have been provided from local gardens. For several Sundays recently lovely gladioli from Mrs. Ramsell's garden have beautified our little church, and merit special mention.

At present the W.A. is holding monthly meetings. The next one to be held at the home of Mrs. R. C. Yylie, September 21st.

Marriage—Caroline Burcher of Bittern Lake and William Henry Hameister of Bashaw, August 5th.

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

See House 10416 131st Street, Edmonton

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

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The Rev. W. M. Nainby.....	8319 101st St.
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Christ Church

Rev. E. S. Ottley.....	12110 102nd Ave.
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Rev. L. M. Watts.....	11446 93rd St.
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St. Paul's.....	Rev. R. S. Faulks
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St. Luke's and St. John's

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